
REMARKS

On Dr. *WEST*'s

SERMON,

Before the Honourable

House of Commons, &c.

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The 30th of *January*, 1709-10.

IN A

LETTER

To the Doctor.

L O N D O N :

Printed for Robert Mawson, at the Bible and
Star in Ave-Mary-Lane. 1710.

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REMARKS

ON

Dr. *West's* Sermon, &c.

Reverend Sir,

HA D Your Sermon of the 30th of *January* last been either Preach'd before a less considerable Assembly, or been more suitable to the Design of keeping that Unhappy Day, as a Day of *Fasting* and *Humiliation*, I had not troubled you with this Letter; especially at a time when Controversies are runto so great an height, that it were afar more meritorious Work, to endeavour by all means to lessen, rather than add to the Number of Them.

2. But

2. But since it seems to me to strike at the very Foundation of Monarchy, to Reflect upon the Memory of the best of Kings, and by all manner of plausible Insinuations, to aim at either the Discontinuing for the Future, the *keeping of the Day*, or at least the right *manner* of keeping it: And since it comes out with a seeming Authority, and so consequently is like to do more Harm than if it rely'd only on its own strength of Argument, I must beg your Pardon, Sir, while I offer you some Observations upon it; which, I hope, may a little contribute to prevent the mischievous Effects, which, I must needs say, I greatly fear it may have upon Church and State.

And I hope, the very small Majority of that Honourable House, who order'd the Printing of your Discourse, cannot take it amiss, since they have caus'd it to be expos'd to the impartial Judgment of all Readers, if one of 'em presumes with great Modesty to offer his own Opinion of it.

some

3. I shall begin with your Repre-^{Jer. 31. 29.} sentation of the Sense of your Text, and then proceed cursorily to make some Observations on the other Parts of your Discourse. After having told us, that it *It appears by this Proverbial* ^{Pag. 3.} *Saying among the Jews, that it was the Custom of that People to remove all Guilt from themselves, and charge their Sufferings on their Fathers Crimes, &c.* you tell us that, God forbids (in the ^{Pag. 4.} Text you certainly mean) *the using any more such Proverbs, &c.* Now, I think, if you well consider the Context, this *forbidding* Precept of yours amounts to more than this Promise, that in Time there should be *no need of it*; He would be so Gracious as to Punish 'em *no longer* for the Sins of their Fore-Fathers, but *every Man should die for his own Iniquity*. If you look back upon the former part of this Chapter, you may see that it contains a comfortable Prophecy of the Glorious *Restoration* of Israel, the ^{Jer. 31. 28.} coming of Christ, and his *care* over his Church; and the Verse immediately preceeding your Text runs thus;

over

And it shall come to pass, that like as I have watched over them, to pluck up, and to break down; to throw down, and to destroy; and to afflict; so will I watch over them to build and to plant, saith the Lord. In those days they shall say no more, &c. Now I appeal to any Judge of the Sense of the Scriptures, whether it be not a truer Interpretation of this Text, to suppose God promising that there should be no further occasion for this Proverb, than forbidding the using any more such Proverbs, if there were occasion. *If there were, I say; for if there had not been (as you own your self there had been, Page 5.) there had hardly been any such common saying; nor if there had never been any occasion for it, was there any need of God's making a Law on purpose to forbid it. I doubt not but you strain'd very hard to put such a Sense as you have done on these Words. But such Usage of Texts of Scripture, is absolutely necessary for the supporting your Glorious Cause.*

4. Your Distinction in the 5th Page 5.
 Page between God's *judicially punishing* and the *natural Consequences of Sins* you have your self made wholly useless to your Purpose, by owning, near the bottom of the same Page, that *in many Cases the Punishments are of a mix'd nature, partly sent from Heaven, and partly the Effects of Sin*; and if in many Cases it is so, surely we of this Nation have too too much reason to fear that our own is such, especially since the Manners of this Age are as wicked as those of the foregoing, and so many of us continue both to approve and imitate the Sins of our *Fathers*.

5. I proceed to your partial Re-Page 6.
 view of those Sins of our Fathers. And you call truly enough that Complication of Crimes, which ended in the overturning of the Government, and the Murther of the King, *a Fury so monstrous as hardly to be equall'd in Story*. But lest it should be thought too heinous, you think fit to except the barbarous Revenges of the *Jews* upon

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one another, and insinuate that those are guilty of no less than *Blasphemy* who make any Comparison between the *Sufferings of a mortal Man, how innocent soever, and however highly rais'd in Earthly Dignity we may suppose him,* and those of our *Saviour*. But pray let me ask you (good Doctor) whether there is not a vast difference between making those Cases exactly *parallel*, and affirming that no Popular Fury ever more *nearly resembled* that of the *Jews* against our *Saviour*, than this of the Republicans of our own Nation against their *lawful Sovereign*, who was one of the best of *Men* as well as *Princes*? Was not he God's immediate Vicegerent in these Realms? Was he not his Representative here? And was not the Affront done to *him* done to *God* also whom he represented? Was he not innocent as a Lamb? And was he not made a Sacrifice to the Barbarity of worse than Savages? Why then should you be so very bitter against those who resemble his unjust Sufferings, (tho' allowing a vast Disproportion) to those of that Eternal God whom he personated?

6. You

6. You say, *you speak not this to* Ibid.
mitigate their Crime; but if you do
 not, to what purpose do you speak
 it? Is this a Time to find fault with
 those who inveigh with a truly Chri-
 stian Warmth and Zeal against the
 Murder of the King, when there are
 so many alive who justify it, and
 would do it again if they could? Re-
 ally, Doctor, I begin to suspect that
 you do not heartily abhor the Trans-
 actions of 48 as you should do, why
 else should you take so much Pains to
 insinuate that some People represent
 'em in blacker Colours than they de-
 serve?

7. Your Insinuation in the same
 Page, that *David was far enough from*
being an Instance of Passive Obedience,
 has so very little Weight in it, that
 I wonder a Doctor of Divinity should
 talk from the Pulpit in so *ridiculous*
 a manner. The Government among
 the *Jews* was a *Theocracy* you know,
 and when God gave them a *King*,
 he reserv'd it in his own Power to
 depose him when he pleas'd to de-

clare that such was his Will, by *immediate Revelation* to one of his *Prophets* : He had actually reveal'd such his Will to *Samuel*, who had anointed *David*, and consequently *David* was *actually King*, when, as you say, (p. 7.) *he would not be provok'd to stretch out his Hand to hurt the Lord's Anointed*. Now, if *David* was *King*, pray tell me, Dr. to *whom* did he owe *Passive Obedience* ? What to his *Subject* ? This is admirable Reasoning indeed, and very much to the Purpose. All the most zealous Maintainers of *Passive Obedience* here in *England* give this Reason for their being so, because (say they) the King is God's Vicegerent, receives his Power from *him*, and is accountable to him alone, and we dare not resist *God*. But should God reveal from Heaven that he had taken away all Power from this King, and given it to another, you'd immediately find these Men, according to their *own Principles*, leaving their old King, and paying *Passive Obedience* to the other, as soon as they should be satisfy'd of the Truth of such Revelation. But till you prove that God
actually

actually made such a Revelation to *Hugh Peters*, or any other of your pretended Prophets of those Times, I must beg your Pardon if I think this to be another of your peculiar *Strains*, and nothing at all the Purpose.

8. You go on with your Insinuations in the 8th Page. *If Sins may be thought to draw down such heavy Judgments, we shall perhaps find that they were too universal to be charged only upon one Sett or Party of Men.* — And by and by, *The Characters drawn (by an eminent Historian) even of those that shar'd most of the Royal Bounty, and seem'd most to love the Sacred Person of his Majesty, don't appear quite so free from Blemish as that they could not be in any sort the unhappy Occasion of their Prince's Fall.* Well, Doctor, and what of all this? Perhaps the Royalist might not be quite free from being in any sort Causes of the King's Downfall, and perhaps they might; but suppose they were not, is there no manner of difference in Causes? I always thought that those who plotted the King's Destruction, and brought

brought it about by Force of Arms, ought be charg'd with *Rebellion*, and not those who, for want perhaps of *Discretion*, were in *some measure* accessory to his Miseries; it was not Good Will to his Majesty's Interests that they wanted, and *many* lost their Lives and Estates for him, and *all* ventur'd their Fortunes, but if you have a mind to bring 'em into Company with the Rebels who can help it?

Page 9.

9. Well, but it seems you'll own, (p. 9.) *that the Crimes of Men are indeed very unequal*, and among those who are an Over-match for their Fellow-Sinners, you very well place those *who stir up Contention*, so far agreed; but indeed it amazes me to see you rank among these Stirrers up of *Contention* those who represented the Rebels to his Majesty, these stirrers up of *Contention*, those who represented the Rebels to His Majesty, *under the odious Characters of Faction, Turbulent Spirits of Republican Principles, and Enemies to his Government*. I think they shewed sufficiently by their after Actions, that those who
thus

thus represented them to the King, had abundance of Reason for doing so. But I suppose, if Dr. *West* had been of the King's Council, he would have told him they were his *Best Friends*.

10. Page the 12th you say, *It must* Page 12.
be owned, that the Altering the Constitution of our Church, was not an Original Design. And you Quote my Lord *Clarendon* for it, upon which I shall only make this Observation; That as it may be those who pav'd the way to the *Subversion of the Church* in 41, might not at first design what they afterwards accomplish'd; so perhaps may not those who visibly tread in their Fathers Steps at this time o'th' day, have yet such horrid Designs; yet nevertheless we have the greatest Reason in the World to take care how we encourage 'em too far, lest they should go on after the Old Rate, and especially *Doctors of Divinity*, and all *Ministers of the Gospel*, ought to be doubly Diligent, lest they let in Ravenous Wolves to devour the Harmless Flock.

Flock. I'm sure they ought to be very cautious of speaking in Favour from the very Pulpit, of those who
 Page 14. Sold their King, as you do Page 14. And I'm afraid, your Quoting *Bochart's Epistle de jure ac Potestate Regum*, will hardly Excuse your broaching his Sentiments from that Place from whence only the Oracles of Truth should proceed.

11. You go on Page 15. to consider the Effects of those Sins of our Fathers, upon us their Posterity ; and till we come to the 17th Page, I agree with you. But what do you mean there by saying, That a *third*
 Page 17. *Iniquity was the altering the Notion of our Church*, and inveighing with so much Heat against those who have express'd some Zeal in giving the Preference to their Establish'd Church, above the Churches of the *Reformed* abroad. What need of all this Exclamation? Are you a Member of one of the *Foreign Churches*, that you are so much afraid we should think our *own* Better? Or, are you so weary of your Gown and Surplice,
 (which

(which your Dissenting Friends love to call the *Rag* of the *Whore* of *Babylon*) think you long to change it for a Cloak ; if not, what need of all this Exclamation ? The Church of *England* was never known by those very *Foreign Churches* you are so fond of, to be so very Uncharitable as you would make her. I am sorry to hear a Member of that Church endeavouring to Scandalize his Mother and Brethren at this rate, and making her Best Sons, whose Zeal had carry'd 'em far in Opposition to our unreasonable Dissentions at Home, to give very favourable Allowances to an Idolatrous Church, that has more of Priest-craft than Christianity in it.

12. The next sad effect of our Fathers Sins still *too visible*, you make to be the *Notion of Unlimited Submission*. At first Sight it looks very odd, that the Doctrine of *Passive Obedience* should be the Natural Effect of our Fathers *Rebellious Principles* ; but you Explain your self afterwards, and tell us, that in opposition to the *Notions of Resistance*, Men ran them-

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selves

selves Headlong into the other Extream,
Page 18. 19.

But if this Notion (as you call it) of *Non-resistance* be as Old as the Bible, what then? Good Doctor. How then can that be any ways the Effect of a Cause, that came so long after it. And that this Doctrine is really so Ancient, may be sufficiently proved by having recourse to the Ancient Fathers of the Church, who knew best the Sentiments of the Apostles, and had the Advantage of Drinking at the Fountain-head. In their Writings you'll always find the greatest Submission to their Governours, altho' the most Violent Enemies to Christianity. Nor were the Practices of the *Primitive Christians*, unsuitable to their *Principles*. The Story of the *Thebian Legion* will ever stand recorded in History, as a noble Instance of their great Abhorrence they bore to *Resistance*, who so bravely suffer'd Martyrdom for *Passive Obedience*, as well as the other parts of their *Christian Religion*. If the Reader would know more of this Remarkable Instance, let him consult

sult the Worthy and Learned Dr.
Cave's Primitive Christianity, Part 3.
 Chap. 5.

13. You go on with a dull repetition of what has so often urged by your Brother *Hoadly*, and so often and so well Answered by others, that I shall not take the pains to answer you over again : And if you have not seen your Notions sufficiently confuted already, you must wilfully have shut your Eyes and stop'd your Ears against all Conviction, and so can give me no Reason to hope you will hearken to these Arguments weakly urg'd by me, which could not bring you over when applied with the greatest Force and clearness.

14. You say, Page 22, *These things may be thought very improperly mention'd on a Day, when we are justly called upon to shew our Abhorrence of the Sins of Rebellion and Royal Murther.* And indeed very justly may these Principles be thought Unseasonable, both on *this Day*, , and at this Juncture. On *this Day*, when we meet together to deprecate God's just Judgments,

which we have so much reason to fear hang over our Heads for that monstrous *Rebellion*, on this Day surely of all others it is very improper to endeavour to palliate and smooth over the horrid Crimes of our Fathers, and to persuade Men we have no reason to fear any Punishment for 'em while we continue to approve and imitate 'em; and this *Juncture* sure should of all Times be thought the most unreasonable, when Divisions are already run to so great an height among us, that many good Men fear a Civil War at Home as soon as a Peace is concluded Abroad.

15. But you thought perhaps it was for that very Reason the most proper Time for your Purpose, and that some *Preferment* might possibly be got by siding with a *strong Party*; if these were your Expectations I pray God they may be baulk'd; he certainly is a great Blemish to the *Gown* that preaches false Doctrine for the filthy Lucre of a little Pelf.

16. All the rest of your Discourse consists

consists of nothing but Exclamations against those who express at this time o'th' Day any Abhorrence of the barbarous Murder of the King, and canting hypocritical Exhortations to Moderation, *and avoiding all Principles and Practices that tend to sow Seeds of Jealousy and Discontent.* But are not the Principles of the Power's being originally in the People, and positive Assertions that they may depose their Princes, when they please to say they are forc'd to it by *Self-Defence*? Are not these Notions, I say, tending to sow Seeds of *Jealousy and Discontent*, especially when we have no manner of reason to fear, from the Administration of our most Excellent Princess, any the least Occasion for Resistance? These wicked Insinuations at this Time are indeed too much like the *Artifices of those whose Design it is to throw us again into Convulsions, and dash us to pieces one against another.*

17. Then indeed we may hope those Days are coming when all former Guilt shall be wip'd off, when we shall see, as a necessary Consequence

quence of an universal Respect to Religion and Loyalty, an universal Abhorrence of those Principles and Practices which once effected the utter Ruin and total Subversion of our happy Constitution both in Church and State, but surely not till then; while we continue to partake of the Guilt of our Fathers we must expect to be Partakers also of the Punishment. But what reason have we to hope for those happy Days while rebellious Principles are so publickly maintain'd, and even those who call themselves Ministers of the Gospel, and Sons of the Church of *England*, do not scruple from the Pulpit to extenuate the horrid Crimes of those who murder'd their King?

18. I shall conclude with wishing you, instead of a Dignity for your *Time-serving*, a thorough and hearty Repentance for your great Crime in pervertin the Word of God, and making the Scriptures serve the vilest of Purposes; and in this I think I really shew my self

Your Friend and

Humble Servant,

PHILO BASILEUS.

BOOKS Printed for, and Sold
by Robert Mawson, at the
Bible and Star in Ave-mary-
Lane, near Paternoster-Row.

1. **A** Letter to the Reverend Doctor
Henry Sacheverell, By Isaac
Bickerstaff, Esq; with an Order from
the said Isaac Bickerstaff to the Doctor,
and an Advertisement to Benj. Hoadly.

2. A Letter to a Noble Lord, occasi-
on'd by the Proceedings against Doctor
Henry Sacheverell. By a hearty Lover
of the Church and present Constitution.

3. Two Odes from the Celebrated
RAPIN. PINDARICKS. By a
Gentleman of Cambridge.

4. News from the Shades Below : Or
a Letter from Thomas Hobbs, of Malf-
bury, to his Brother Benj. H—ly.

5. Mr. Flamstead's New and Cor-
rect Tide-Table, for 1710, shewing
Morning and Afternoon, the true Times
of Highwater, viz. At London-Bridge,
Tiamonth-Haven, Hartle-Pool, Am-
sterdam, Breast, Scilly, Mounts-Bay,
Bridlington Peer, Humber, Fomby, Looe,
Pamouth,

Plymouth, Dartmouth, Hartborow, Hull,
Torbay, Tinnmouth, Exmouth, Topsham,
Lyme, Weymouth, Bridgewater, Texel,
Portland, Hareflew, and without the
Ulie, Leith, Maes, Gouviies-Gut, Graes-
end, Rochester, Ramekins, Buoy of the
Nore, Flushing, Flushing, Portsmouth,
Ostend, Shoe Beacon, Red-Sand, Spit-
head, Harwich, Dover, Calais, Orford-
ness, Gun-fleet, Hastings, Shoram, Di-
ep, Needles, Tarmouth-Peer, St. Hel-
lens, and Haver de Grace.

*There will speedily be Publish'd, the
Devil upon two Sticks. A Comedy;
as it was Acted between Isaac Bicker-
staff Esq; and the Reverend Dr.
B—g—s.*

*The Picture of Whiggism: Or an
Enquiry into the Original Principles,
and Designs of the present Whiggs. In
a Dialogue between Timothy and Phi-
lantus.*

*The Dissenters Drag-Nett. As it was
deliver'd in a Sermon before K. Charles
the Second, by Dr. Laney, Bishop of Ely.*

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